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Dr. *ATTERBURY*'s

S E R M O N

Preached before the

Q U E E N,

On *Sunday*, Nov. 5. 1704.



The Rule of
Doing as We would be Done unto
 Explain'd in a
S E R M O N
 Preach'd before Her
M A J E S T Y,
 A T
 St. *James's* Chappel,
 On *Sunday, Nov. 5. 1704.*

By *Francis Atterbury*, D. D.
 Dean of *Carlisle*, and Chaplain in Ordinary
 to Her M A J E S T Y.

Publish'd by Her M A J E S T Y's Special Command.

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St. Paul's Church-Yard, 1704.]



A
S E R M O N

Preached before the
Q U E E N, &c.

S. MATTH. VII. 12.

*All things whatsoever Ye would that
Men should do unto You, do Ye even
so to Them; for This is the Law and
the Prophets.*

THE Sentence I have read to You is very
fitly plac'd towards the Close of our Sa-
viour's admirable Sermon on the Mount; as be-
ing, in great measure, the Epitome and Sum of
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what the Divine Preacher had there discours'd more at large. Nor is it less fitly order'd to be recited at the Holy Table, in the most Solemn part of the Service of This Day; on which we meet annually to Commemorate our Deliverance from the Attempts of those bloody and merciless Men, who seem to have out-done all their Predecessors and Successors in Wickedness, by a Notorious Contempt of this great Evangelical Rule, and of all the Principles of common Humanity. The Practice of those Conspirators was the perfect Reverse of this Precept; and we cannot therefore better be Taught, or Incited to detest the One, than by a due Illustration, and Inforcement of the Other. This I shall attempt by offering to your Thoughts some Considerations, First, on the Rule here laid down; *All things whatsoever Ye would that Men should do unto You, do Ye even so to Them*; and, then, on the short, but full Character, or Encomium bestow'd upon it; That it is *the Law and the Prophets*: Which shall be follow'd by some *Inferences*, naturally arising from the Whole; and the General Reflections advanc'd, tho' they may all along be understood easily to Refer, yet shall afterwards be particularly Apply'd, to the Subject of This day's Solemnity.

As to the Rule it self, we may distinctly consider the just Extent, and Bounds of it; the Reason of its Preferableness to all other Rules, in point of Evidence and Conviction; the manifest Equity and Exactness; the peculiar Properties and Advantages of it.

All things whatsoever Ye would that Men should do unto You, do Ye even so to them! Words of great force and energy; and, yet, all the most simple, plain, and perspicuous that can be! and which therefore Commentators do (as they too often do) obscure and perplex by a pretence of Explaining. The only possible Doubt is, concerning the *Extent* of the *Matter* contain'd in them: for it must be allow'd, that there are many Cases, wherein We are by no means oblig'd to Grant that to Others, which We our selves perhaps (were We in Their Circumstances, and They in Ours) might be Willing enough, unreasonably willing, to Obtain from Them. A Benefactor is not bound to comply with the Demands of such as ask unmerited Favours, tho' Conscious, that He himself might be apt to make as Extravagant Requests, were it His turn to be the Object of another Man's Beneficence. A Magistrate is not at Liberty, much less under any Obligation, to turn the Edge of Justice from an Importunate Offender, because, if He him-

self were the Criminal, he should certainly, and equally desire to escape unpunish'd. The Rule, therefore, which makes, what Other men desire of Us, the Measure of our dealing toward Them, is to be understood, not of Vicious and Excessive Desires, but of such only as are Fit and Reasonable; such Requests as we can, in our Calmest Thoughts, justify to our selves; such as, we are sure, may be made without Indecency, and cannot be refus'd without Inhumanity. And, under this necessary Limitation, the Precept of the Text comes to thus much; "Put thy self
 "into such or such a Man's Condition, and consider, what Treatment, what Favours, in that
 "Case, thou might'st fairly and justly expect from
 "Others; and be Thou sure to deal with Him
 "according to those thy just and regular Expectations". And this I take to be the true Explication of that Other Equivalent Precept, given in the Gospel, to *Love our Neighbours as our selves*; which we may then, in the most proper and strict sense of the Words, be said to do, when we, first, place our Selves in our Neighbour's stead, and, then, learn to Love Him, by considering, what degree of Love and Goodwill, of Forbearance and Forgiveness, we might, under that Change of Circumstances, challenge from him.

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It may be thought, that the Rule, thus temper'd and qualify'd, will not be of any Special Use, or Moment to us, in the Direction of our Practice ; inasmuch as the Lines of Duty do not seem to be more clearly mark'd out, by this Method of Comparison, than they would have been, by a Direct Injunction of our dealing with others, as Right Reason, and our Consciences inform us that we ought to deal with them. For, after all, when we have made Other Mens Case Ours, we are still left to judge, what, in Equity and Reason, we might expect from Men, before we can determine, after what manner we are to behave our selves towards them. And, therefore, which way so ever we take the Measure of our Duty, to the Bar of Equity and Reason, we must, in order to the fixing it, always finally appeal.

'Tis true, we must ---- But the Maxim of the Text is that, which, of all others, doth most effectually assist us towards making a free use of our Reason, and forming right Judgments of things, on such Occasions : for, by the means of it, we are able to consider our Duty without prejudice, and to state the Bounds of it impartially and fairly. When we determine amiss concerning the Obligations incumbent upon us, in respect of Other Men, 'tis by
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reason of that strong weight of Self-love, which hangs, like a Byass, on our minds, and secretly sways them towards That side, on which our own Interest lyes. To set this Error right, we suppose our selves to be the Men who are so to be dealt with; and, then, the same Selfish Principle makes that appear very hard and unreasonable, which before it inclin'd us to approve. And thus our warp'd and perverted Judgment, by being bent as much towards the Opposite side, recovers its straitness. The Rule of the Text therefore is, at the bottom, a Wise Art of rebating one degree of our Partiality by another; it enables us to take Two several Vices of our Duty, to eye it under different Lights, and to see it by that means more distinctly and fully.

2 Cor. 10.
12. And, in this Sense, *Measuring our selves by our selves, and comparing our selves with our selves*, we take the surest way to be both Just, and Wise.

There's nothing, we know, that gives a Man so true and lively a Sense of the Sufferings of Others, or restrains him so powerfully from doing Unrighteous and Oppressive things, as his having smarted formerly himself under the Experience of them. Now, the supposing another Man's ill usage to be Ours, is the giving our selves a present Sense, as it were, a kind of
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of feign'd Experience of it; which doth, for the time, serve all the Purposes of a true one.

Upon these Accounts it is, that the Precept of the Text carries greater Evidence, and a stronger degree of Conviction in it than any Other Rule of Morality: its apparent Equity and Reasonableness is what we are next to consider.

And this is so plain a point as not to want, or indeed to be capable of, a Solemn Proof: for the Precept manifestly aims at that, which is the known Foundation of Equity and Justice, in all Matters of Intercourse between Man and Man; the reducing things to one Common Standard; by the Application of which they are all to be examin'd and try'd. *Thou shalt not* Deut. 25.

have in thy Bag, or in thine House (said the ^{13. 14.}

Levitical Law) *divers Weights, and divers Measures; a Great and a Small: [i. e. one, wherewith to Buy; and another, wherewith to Sell] but thou shalt have a perfect and just Weight, a perfect and just Measure shalt thou have.*

What is said here of Ordinary Traffick and Dealing, holds as truly of the General Commerce of Human Life, and that Exchange of good Offices by which Society is upheld: there must be a perfect Weight, and a just Measure, by which all Men are mutually oblig'd to re-

gulate

gulate their Conduct, in acting and suffering, in commanding and obeying, in giving and receiving ; and this can be no Other than the Equal and Righteous Rule of the Text, the Doing in all Cases, and to all Persons, even as we would be done unto. There is no One so Absurd and Unreasonable as not to see and acknowledge the Absolute Equity of this Command, in the Theory, however he may swerve and decline from it in his Practice ; and to agree upon it, as that Golden Mean, which, if Universally observ'd, would make the World Universally happy ; every Man a Benefactor, a good Angel, a Deity, as it were, to his Fellow Creatures ; and Earth, the very Image and Foretaste of Heaven ! I need, I can say no more concerning the Reasonableness of this Precept : however, it may help to excite and quicken your Desires, and Hopes of obeying it, if I proceed, as I propos'd, to point out some Distinguishing Properties and Advantages of it.

The First of which is, that it is alike Easie and Obvious to all Understandings, to the Meanest and most Ignorant Men, as well as to those of the greatest Parts and Improvements. God is, on this, as well as on Other Accounts, no Respector of Persons ; having made that, which is most Necessary, most Common ; and,

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consequently, suited this Principle, which All Men have equal occasion to use, equally to the Apprehensions of All Men. They therefore, who are incapable of long Trains and Deductions of Reason, and of adapting the several Rules of Morality to the Various Circumstances of Action, are yet Able (as Able as the Acutest Philosophers, or Casuists) to look into their Own Hearts, to ask this plain Question, and to give a clear Answer to it; “ Would I be
 “ my self content thus to be dealt with by O-
 “ thers? why then should I so deal with any
 “ Man?

Human Laws are often so numerous, as to escape our Memories; so darkly sometimes and inconsistently worded, as to puzzle our Understandings; and their Original Obscurity is not seldom improv'd by the Nice Distinctions, and subtle Reasonings of those who profess to clear them: so that, under these several Disadvantages, they lose much of their Force and Influence, and, in some cases, raise more Disputes than perhaps they determine. But here is a Law, attended with none of these Inconveniences; the Grosest Minds cannot misapprehend it; the weakest Memories are capable of retaining it; no perplexing Comment can possibly cloud it, the Authority of no Man's Gloss

upon Earth can (if we are but sincere) sway us to make a wrong Construction of it. What is said of All the Gospel Precepts by the Evangelical Prophet, is more eminently true of
 Isa. 35. 8. this ; *It is an High-way ; and the Wayfaring man, tho' a fool, shall not err therein.*

'Tis not enough that a Rule be suited to all Capacities ; it must be accommodated also, and lye ready, for present use upon all Exigences, and Occasions. And such, remarkably such, is that which our Lord here recommends to us. We can scarce be so far surpriz'd by an immediate necessity of acting, as not to have time for a short Recourse to it, room for a sudden Glance, as it were, upon it, in our Minds ; where it rests, and sparkles always, like the *Urim* and *Thummim* on the Breast of *Aaron*. There is no Occasion for us to go in search of it to the Oracles of Law, dead, or living, to the Code, or Pandects, to the Volumes of Divines, or Moralists ; *Quod petis hic est* ; we need look no farther than Our Selves for it : for (to use the apposite Expressions of *Moses*) *This Commandment,*
 Deut. 30. *which I command thee this Day, is not hidden*
 11, 12, 13, *from thee, neither is it far off. It is not in*
 14. *Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it ? Neither is it beyond*
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the Sea, that thou shouldst say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou may'st do it.

It is, moreover, a Precept, particularly fitted for Practice, as it involves in the very Notion of it a Motive, stirring us up to Do what it Enjoins. Other Moral Maxims propose naked Truths to the *Understanding*, which operate often but faintly and slowly on the *Will* and *Passions*, the two Active Principles of the Mind of Man: but it is the peculiar Character of This, that it addresseth it self equally to All these Powers; not only directs, but influences; imparts both Light, and Heat; and, at the same time that it informs us certainly and clearly, what we are to do, excites us also, in the most tender and moving manner, to the performance of it. For, in truth, its Seat is not more in the Brain, than in the Heart of Man; it appeals to our very Senses themselves, and exerts its secret Force in so prevailing a way, that it is even Felt, as well as Understood by us.

The Last Recommendation of this Rule, I shall mention, is, its Vast and Comprehensive Influence: for it extends to all Ranks and Conditions of Men, and to all kinds of Action and

Intercourse between them; to Matters of Charity, Generosity, and Civility, as well as Justice; to Negative, no less than Positive Duties. The Ruler, and the Ruled, are alike subject to it; Publick Communities can no more exempt themselves from its Obligation, than Private Persons; *All Kings must fall down before it, all Nations must do it Service.* And, with respect to this Extent of it, it is, that our Blessed Lord pronounces it, in the Text, to be *the Law and the Prophets.* His Meaning is, that, what ever Rules of the Second Table are deliver'd in the Law of *Moses*, or in the Larger Comments and Explanations of that Law, made by the Other Writers of the Old Testament, [here, and elsewhere, stil'd *the Prophets*] they are all virtually compris'd in this one short significant Saying, *Whatever Ye would that Men should do unto You, do Ye even so to Them:* from This, as from their Common Source, they were all originally deriv'd; and into This they may be all ultimately resolv'd. *For all the Law is fulfilled in One Word,* (saith St. Paul) *even*
 Gal. 5. 14. *in This, Thou shalt Love thy Neighbour as thy Self:* and I have shew'd You that this Word is the same in Sense with the Word, or Precept of the Text; tho' it be not deliver'd in so clear, so expressive, and so convincing a Manner.
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And this Word therefore the same Apostle calls elsewhere, *The End of the Commandment*; and ^{1 Tim. 1. 5.} St. James, *The Royal Law*: *That*, (they both ^{Jam. 2. 8.} mean) in which all the Lines of Duty, relating to our Neighbour, center, and under which, as under one common Head and Principle, they may be reduc'd and rang'd.

Various are the Uses into which this Important Truth is capable of being improv'd: for from hence I might, in the first place, take Occasion to consider, Whether, and how far, the Precept here given be the *Whole*, not only of the *Law*, and the *Prophets*, but of the *Gospel* also; and what Evangelical Duties there are, which seem, as the Schools speak, to transcend it; to be (as Mysteries are in respect of Reason) not indeed *against* this great Principle, but *above*, and *beyond* it; and such as we cannot thoroughly account for, without taking the Consideration of another World into our Schemes and Reasonings.

I might, in the next place, proceed to shew, how large a share Moral Truths have, even in the Body of Reveal'd Doctrines; since the Precept of the Text, which comprehends only the Duty we owe to our Neighbour, is said to be *the Law and the Prophets*. An Expression not indeed to be taken rigorously, and in the Letter!

ter! but which may however be understood to imply, that, as a great part of Holy Writ is employ'd in directly pressing the Duties abridg'd in this Precept, so the Rest of it plainly points and refers to them: Even the highest Mysteries of Faith were not made known to us, without some regard to our Improvement in the lower Practical virtues; and the Knowledge of those, unless it tends to quicken our Obedience to these, will be of no manner of service to us, will neither better us in this World, nor save us in the next.

From the Assertion, in the Close of the Text, it may be yet farther, and more clearly inferr'd, That there is a Chain of Moral Reasoning, by which the several Duties of the Second Table are connected together, and have an orderly dependance on One Common Principle, out of which they were drawn. That Virtue, therefore, is not the blind Homage of our Nature, arbitrarily exacted from us, but a Duty fitted and proportion'd to the Light of

Rom. 12. 1. our Faculties, and every way our *Reasonable Service*: in a word, that Morality is a true and proper Science, and all the Parts of it capable of strict Demonstration. An Observation, of manifold and excellent use! for it teaches us to reject the Pretences of those vain and fancyful Men,

Men, who have fram'd a Rule of Duty to themselves, as contrary to the Common Sense and Reason, as it is to the Current Language of Mankind; so Refin'd and Sublime, as to be utterly unintelligible, and impracticable: It is not to be learn'd, or confuted, in the Method of other Doctrines; It is to be made out only by the force of some Unaccountable Impressions, and by a Light, that shines inward, but which cannot be communicated, or discover'd. But *We* Eph. 4. 20. *have not so learn'd Christ*; on the contrary we are assur'd, that we do our Lord and Master good Service, such as he will own, and reward, when we apply our selves to establish the Truths of our Religion upon Principles of Reason, and to argue Men into their Duty by appealing to Natural Light, to the Certainty of first Principles, and to the Evident Deductions which may from thence be made by the sure Rules of Discourse; and that we are not to regard the Censures of those, who, on this account, shall stile us mere Moral Teachers, and Carnal Reasoners, but will not allow us to speak by the Spirit, or to be at all acquainted with the Life and Power of Godliness. As if Religion were a thing design'd not to be understood, or made out! but lost somewhat of its native Majesty and Force, when once we came to reason upon it!

Nor:

Nor would it be an Unprofitable Reflection to observe from hence the great Benignity and Goodness of God, who hath made even our *Own Will*, and our *Own Self-love*, a compleat Law of Action, and Measure of Duty to us. *All things whatsoever Ye would* [i. e. whatsoever Ye are willing] *that Men should do unto You, do Ye even so to Them!* Surely, a very Easie Yoak, and a very Light Burthen! We may be averse perhaps from submitting to the Divine Will, or to the Will of any of our Fellow Creatures, exercising Authority over us; but can we be otherwise than contented, and pleas'd, in submitting to our *Own Will*, whatever it is? and yet a submission to *That*, (when regulated by Proper Circumstances, and Views) is all that is requir'd of us. Merciful Saviour, thou saidst once indeed to thy Father, as thou

Luke 22.
42. wer't Man, *Not my Will, but thine be done*: but who could expect that thou shouldst have said the same thing to Us too, as thou art God! However, thus in effect, thou hast said, in the Precept now before us. Teach us, O Lord, by the means of this Precept, so duly to regulate our Wills, that we may safely follow them! make Thy Will, Ours; that so, in doing our *Own Will*, we may be sure to fulfil Thine also!

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We see from hence, how far the Gospel is from suppressing, or checking the principle of *Self-love* in us, which it makes the Ground and Rule of all that Love we owe to Others; and which, therefore, we may Innocently, nay Usefully carry to what Degree, what Height we please, if we take but care that the Love of our Neighbour keeps pace with that of our self, and is govern'd by it. Away then with those Extravagant Flights of Devotion, which some pretended Saints (but real Enthusiasts) of the Church of *Rome* have indulg'd themselves in; who make it necessary for every Christian, in order to perfection, to divest himself of all manner of regard for himself; nay to despise, to hate, and to abhor himself, in the utmost Propriety of the Expression. Certainly, if what these Mystical Divines say, be true, impossible it is for a perfect man to Love his Neighbour at all: since he is not allow'd, by their Scheme, to love himself; and yet is bound to love his Neighbour, as he loves himself, (or, which is all one, to do as he would be done unto) by our Lord's express Determination.

Several other weighty Truths there are, which this fruitful Theme would suggest; and most of those, I have mention'd, might deserve to be handled more largely. But I must

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contract my thoughts on this head, that I may have room to insist on one Plain, Useful Inference, wherein I am to apply the Doctrine hitherto deliver'd. It is this—That, if the Precept of the Text be so Fundamental and Necessary, so Obvious and Easie, so Sure and Safe, so Full and Comprehensive a Rule of Life and Manners; how inexcusable, upon all these accounts, Those must be, who, throughout the whole Course of their Actions, shew that they do not regard it. I shall, first, expostulate the Case with such as offend against this Precept at large; and, then, consider that particular and flagrant Instance of the Breach of it, which This Day affords us.

Are we then, any of us, profess'd Contemners of Reveal'd Religion? we would yet be thought to have a mighty reverence for Reason (since by the help of Reason it is, that we endeavour to throw off Revelation); and while we have, this its Eldest and most Unquestion'd Law should, methinks, be very Sacred to us. What! shall the great Masters of Exact Thought, and Idolizers of Reason live in a perpetual Contradiction to the first Principle of it! Will They, who have so Little Light to guide themselves by (that of Nature alone), neglect to make use of that little which they have? And yet, perhaps,
there

there is no sort of Men whatever, that offends so broadly against the Evident Righteousness of this Rule, as Those, who pretend most to magnify the Principle from whence it flows. There are none who pursue their Pleasures so keenly, and sooth up all their Passions so carefully; are every way so Selfish, and so directly set in Opposition to this Generous and Equal Maxim; as the Men, who will tell you, They adore plain Common Sense, but cannot digest a Mystery. From whence it is manifest, that their Disesteem of Faith proceeds not from any just Esteem they have of Reason, or any Regard they bear to its Laws; but merely from a Spirit of Libertinism, and a desire of coming under as few Obligations as is possible. 'Tis not a freedom of Thinking, which they aim at; but a freedom of Living, and of Doing what they please, without the Control of Law, or Fear of Punishment. And, in order to this, One good Step is, to shake off Reveal'd Religion; and such an One, as is usually follow'd by another, the parting with All Religion, even That which Nature it self prescribes. To these Reasoners therefore we say, that the Rule of *doing as they would be done by* is not (what they are so jealous of) any Imposition upon their Understandings, any puzzling mysterious Doctrine; It is all Pure Light, and Evidence,

2 Joh. 1. 5. and in it is no darkness at all. Why then do They not Submit to it? Why do They, of all Men Living, do as they would not be done by? Oppress and trample upon their Inferiors, Revile their Betters, and Supplant their Equals? Carry on their Unlawful Desires, without Stint, or Bounds, to the Injuring the Property of those who are too weak to contend with them, to the defaming their Neighbour's Reputation, or defiling his Bed? Why, in a word, do they make themselves the only Centre of all their Actions, Wishes, and Designs? and regard nothing, that is without them, any farther than it may be useful to their purposes and enjoyments? Let us see this Lofty Race of Men in good earnest stoop to this plain Dictate of Reason, and then we shall be inclin'd to think them sincere, when they pretend to hearken to the Voice of Reason, and that only; and may have room to hope, that the good God, who sees them honestly practising all those Virtues which flow from this Rule, will improve upon that foundation, and, in his own time, graft Grace upon Nature.

But do we (as every one, I trust, doth, who hears me this day) profess our selves to be the Disciples of Christ? and can we think our selves really to be what we profess, while we openly and avowedly transgress this great Precept of Christ,

Christ; the very Hinge, upon which the Morality of his Gospel turns? We may boast, if we please, of our having all Knowledge, and all Faith, and of our understanding all Mysteries: but if we do not govern our Lives by this Truth, which is evident by Nature, 'twill be to no purpose, that we firmly assent to those Truths, which are reveal'd to us by Grace. We deny Christianity, indeed, if we reject These: but if we live in contradiction to That, we renounce the Principles of Human Nature it self; without supposing which, there can be no Christianity. Let us Profess, and Believe what we will; unless We Do also as We would be done unto, all Our Faith, and Our Religion is vain. Nor is it Vain only, and Unprofitable, in respect of our Selves; it is also of pernicious Consequence to Others, who, from such Instances as these, will take occasion to disparage the Efficacy and Influence of Reveal'd Religion, and to harden themselves in their Infidelity. The Ridiculers of Divine Faith, the Despisers of Mysteries, never exercise their Scornful Talent with greater Pleasure, or Success, than when they attack the Principles of Christianity, by comparing them with the Practice of Christians; especially in this Capital Article of all Schemes of Religion, *the doing to Men as we would be done unto*; and can point out our manifest

nifest and scandalous Violations of this plain Rule of Reason, while we pretend to embrace all the Sublime Doctrines, and to inherit all the Glorious Advantages of a Divine Revelation.

Matth. 12.
41.

The Heathen Emperor *Severus*, *shall rise up in the judgment with such a Generation of Christians, and condemn them* : for He, by the Light of Nature, was taught highly to reverence this Precept ; it was legible on the Walls of his Palace, and in the Banners of his Army ; it was engrav'd in his very Heart, and transcrib'd from thence into his Practice. Would to God, that many of those pretended Vicars of Christ, who have since erected their Thrones in the Chief Seat of this Prince's Empire, had equally succeeded him in an Awful and Conscientious Regard for this Excellent Maxim, and had been, in that Respect, as good Christians, (or rather, as good Heathens) as He was ! They would not, then, have become the Authors and Fomenters of all that Discord and Confusion, all those Wars and Massacres, those Conspiracies and Rebellions, with which they have, for many Centuries past, shook the Thrones of Princes, and disturb'd the Quiet of this Western World. Nor would they, in order to cover, and palliate these Wicked Attempts, have openly encourag'd the Casuists of their Communion to publish such loose
and

and scandalous Systems of Morals, as, instead of being Comments on this Rule, are a perfect Contradiction to it, and are calculated, not to bring up Mens Obedience to the Terms of the Gospel, but to bring down the Gospel-Terms, as near as can be, to the Infirmities and Failings, nay to the Corruptions and Vices of Human Nature.

The Time would fail me, should I attempt to mention the most remarkable Instances, which would readily offer themselves, in either kind: That One Instance, which the Treason of This Day affords us, doth, in effect, comprehend the Wickedness of all the Rest; and is, when briefly insisted on, sufficient to raise in us a due Abhorrence of those Ungodly Principles and Practices, by which the Papacy hath enlarg'd its Interests, and establish'd its Spiritual Tyranny over the Understandings and Consciences of Men.

The Treason of This Day was a Contrivance, Wicked and Cruel beyond Example, and beyond Expression: Such, as the Ears of any Honest Heathen would, when they heard it related, tingle at: Such as, if perpetrated in the Infancy of Christianity, would have gone near to have arrested the Course of it, in Countries as yet unconverted; and to have render'd even the Miracles, done for its Confirmation, insignificant
and

and vain: In a word, Such, as nothing but the Malice of One of that Order, which hath been, ever since its first Erection, the Scourge and Pest of Mankind, could have Projected; nor Any, but some of its Bigotted and Furious Votaries, durst to have Executed. Blessed *Jesu*! that ever Men more particularly calling themselves by Thy Name, and pretending more immediately to devote themselves to Thy Service, should so far forget the Law of Humanity and Kindness, which was visible in every part of thy Behaviour, while thou wast on Earth, and is still legible in every Page of thy Gospel! That they should be misled, by the perverse Comments of their Own Casuists upon this Law, so far, as to believe that a Massacring Spirit was reconcileable to the Spirit of Christianity, and that the Genuine Principle of it could lead, or permit Men to overturn States and Kingdoms! Such Ill Effects may spring from the best of Causes, Religion, when perverted and abus'd! such Horrid Impieties may Men arrive at, when they have once fix'd this persuasion firmly in themselves, that, how Vile soever the Attempts are, in which they engage, yet, if the End be good, it justifies, and sanctifies the Means; and that the plainest Rules and Duties of the Gospel do not bind Those, who are, as they imagin, propagating the Interests of it.

Blessed

Blessed be thy Name, O Lord, who did'st, as on this Day, after a marvellous manner, disappoint their Bloody Designs, when they were even ready to take place; and did'st suffer our Princes, our Prelates, our Nobles, all the Chief Ornaments and Supports of thy pure and undefil'd Religion establish'd among us, to *escape* out of their Hands, *even as a Bird from the snare* Psal. 124. 7. *of the Fowler!* Surely the *Wrath of man* hath prais'd, and *shall praise thee*: — *The Remainder* Psal. 76. 10. *of Wrath shalt thou restrain.*

I need not endeavour to raise your Thankfulness for the Mercies of this Day, by shewing, that, as distant as they are, they still belong to us. Some Blessings wax not old, or decay; but, like the Rod of the Tribe of *Levi* laid up in the Tabernacle, though seemingly sapless and dead, do yet shoot, and send forth their Blossoms. And such is That, we now Commemorate; even Now we taste the sweet Fruits and Effects of it: for to This Day's Deliverance (this Day's Double Deliverance) it is owing, that we are freed from the Fears of Papal Superstition and Bondage, that we enjoy all our Religious, and Civil Liberties, all that is dear and valuable to us, in respect of This World, or Another; and even that we see HER or the Throne (the Throne of her Royal Ancestors, design'd this Day for Slaughter)

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Who,

Who, by sitting there, protects, and secures us in all these Enjoyments.

Great and manifold have the Instances been of God's Interposition to rescue this Church and Nation, when they most needed it; nor is his

Isa. 59. 1. *Hand yet shortned that it cannot, or will not, save:* for, behold, what mighty things he hath lately wrought for us! in how seasonable and surprizing a Manner, he hath bless'd the Arms, which have been taken up in defence of his True Religion, and of the Liberties of *Europe*, and the Rights of Mankind, against the Common Invader and Destroyer of all of them! whose haughty heart he hath at last humbled, and stain'd his boasted Glory; the Vain Idol, which that proud Monarch set up, and commanded all Nations to fall down and worship! The Success, which God hath given us, is great in it self; but much greater in the Consequences which it seems to promise. For who knows but that, by this single Blow, the Fate of that Kingdom may be decided; of that Insolent Kingdom, which thought

Num. 24. she had put her trust in the Rock whither none could approach to hurt her, and seem'd (in the

Isa. 47. 7, 8. Expressions of the Prophet) to say in her heart, *I shall be a Lady for ever, I am, and none else beside me?* Who knows, but that the mighty Hunter of Men may, from this moment, be oblig'd

to

to forego his Chace? may find it come to his Turn, to fly, and be persu'd every where? and have the Preys, which he hath violently seiz'd, ravish'd again out of his Paws, and from his Teeth! Who knows, but that the several Victories which he hath meanly Stollen, or Purchas'd, may now, after a more fair and generous manner, be regain'd? and all the Lawrels, he unjustly wears, be torn from his Temples, and plac'd on the Head of *Another*, who better deserves them! Certain it is, that God hath already begun to do these great things for us; which, unless we are wanting to our selves, he will as certainly finish. Already, since this Blow was given, we have seen the happy Effects of it, in the Publick Confession of an Exhausted Exchequer, and a Languishing Credit: Evils, which, God be thanked, are neither felt, nor fear'd by Us at home, under the present Vigilant and Wise Administration.

Do Thou, O God, we beseech thee, go on to *strengthen the thing which thou hast wrought for* PS. 67. 28.
us! Shew thy Servants thy Work, and their Chil- PS. 90. 16.
dren thy Glory! And the Glorious Majesty of the ^{17.}
Lord our God be upon us! Prosper thou the Work
of our Hands upon us! O, prosper thou our handy-
work!

F I N I S.

